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**The 5th International Seminar On
Social, Humanities, and Malay Islamic Civilization**



Tema:

**“Remaking Indonesia: Globalization Religion,
Multiculturalism and Democracy”**



**Palembang, 9-10 Oktober, 2018
Ballroom Hotel Aston Palembang**

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THE CHALLENGE OF DA'WA IN MULTICULTURAL COMMUNITIES IN CENTRAL KALIMANTAN

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¹ABSTRACT

This paper examines the challenges of da'wa in multicultural communities in three regencies of Central Kalimantan. These three regencies are usually dubbed ad watersheds because they are the initial pathways for the spread of Islam in Central Kalimantan which at present, the majorities of population are muslims. The main problem of this study is how the challenge of da'wa in multicultural societies and the study is aimed at mapping da'wa with various challenge faced in community. This paper based on research field result on basis interview, FGD, and documentation. This study finds : Broadly speaking, da'wa challenges on multicultural communities consist of internal and external factors. From internal factors derived from da'i; mad'u ; the approach and method of da'wa and the media. From external factors namely the existence of Christianization activities .Another fact was that although the majority Muslim community, in certain areas politically / governmentally was controlled by non-Muslims. This had an impact on policies and budgets that were not considered significant enough for the development of good da'wa.

Keywords : *Da'wa challenge, multicultural, Central Kalimantan.*

A. INTRODUCTION

Islam is one of the divine religions developed through da'wah activities. The history of Islam has proven that da'wa is the main driver of the development of Islam in all corners of the earth. The da'wa movement itself in its history has never faced a smooth path without

obstacles, since the era of the Prophet Muhammad, Khulafaur Rasyidin, even now. Changes in the times accompanied by social changes have presented a variety of issues that are challenges for the da'wa movement that must be found a solution.

The shift from the agrarian era to the era of modernization is an inevitable necessity. The logical consequence of these changes, the mindset, attitude, mentality, and behavior of the people should be changed according to the times, including carrying out religious teachings.¹⁵³ Entering the era of globalization, da'wa is not just enough to convey the message of Islam, but it requires a globally oriented da'wa that can bring about changes both structurally and culturally.¹⁵⁴

The entrance and development of Islam in Indonesia is one of them through cultural adaptation. History of da'wa in Indonesia with a long history spans with a variety of characteristics and diversity that never runs out to be studied. Islam in Central Kalimantan also has its own historical story that is interesting to study as well as the face of Islamic da'wa in Central Kalimantan and its problems. Interesting because Islam and its people in Central Kalimantan live side by side with other religions in a very plural diversity. Furthermore, the

¹⁵³ Abdul Basit, Dakwah Cerdas di Era Modern, *Jurnal Komunikasi Penyiaran Islam Fakultas Dakwah IAIN Sunan Ampel*. Vol. 03, Nomor 01, Juni 2013. h. 77.

¹⁵⁴ Istina Rakhmawati, Potret Dakwah di tengah Era Globalisasi dan Perkembangan Zaman, *AT-TABSYIR, Jurnal Komunikasi Penyiaran Islam*. Vol.1. Nomor 1, Jan-Juni 2013. P3M STAIN Kudus. h. 76.

image developed outside Kalimantan, impressed that Central Kalimantan is an area / base of Christianity and Hindu Kaharingan with a majority population. Even though the statistical data of these assumptions are not proven.

According to data from the Central Kalimantan Central Statistics Office 2015, Central Kalimantan has an area of 153,564 Km². The population of 2,680,702 consists of Islam 1,944,177 people, Christian 420,624, Catholics 86,238, Hindus, 218,890, Buddhists 9,388, Confucians 594, others 791.¹⁵⁵

B. RESEARCH METHODS

This research is a field research which is qualitative descriptive which is supported by quantitative data. This research was carried out in 3 regencies namely Murung Raya Regency, North Barito and South Barito with the reason that geographically it is on the same path that is in the Barito Watershed and is a native Kalimantan Central area / religion base (kaharingan) and most of the population is inhabited by local people (dayak). Data collection techniques were through interviews, focus group discussions and documentation. Data analysis techniques used source, method

¹⁵⁵ Badan Pusat Statistik Provinsi Kalimantan Tengah Tahun 2015.

and theory triangulation techniques. Data analysis was done by data reduction, data presentation, drawing conclusions or verification.

C. THE CHALLENGES OF DA'WA IN MULTICULTURAL COMMUNITIES IN CENTRAL KALIMANTAN

The progress of development and the opening of access roads have an impact including population mobilization. This population mobilization also took place in Murung Raya Regency, North Barito and South Barito, so that the people in this area consisted of various ethnic groups, religions, languages and cultures. The meeting of a multicultural society would be faced with various opportunities, problems and challenges, including towards religious life and da'wah activities.

Broadly speaking, da'wa challenges on multicultural communities consist of internal and external factors. From internal factors derived from da'i¹⁵⁶ / proselytizing agents; mad'u¹⁵⁷ / tar-

¹⁵⁶Etymologically the term da'i means a person or group who preaches about Islam: a person or group who teaches Islam: a person who runs an effort to implement the teachings of Islam. The term of da'i covers people who do da'wah fully or partly. Muhammad Abu al-Fath al-Bayanuni, *Al-Madkhal ila 'lm al-Dakwah*, Beirut: Muassasah al-Risalat, 1993. p.

get of da'wa; the approach and method of da'wah and the media of da'wa.

From the results of interviews with various parties it is known that most da'is were imported from outside / not local residents, this was related to the lack of availability and quality of existing da'i. But there were also da'i / da'wah actors who deliberately come to this area to spread their teachings. The arrival of the da'is in this area on the one hand greatly helped to fill the shortage of preachers, especially in places that were still lacking even the da'inya. But on the other hand sometimes their arrival brought anxiety and tension in society. The teachings brought by them as well as the approaches and methods of da'wah used were not liked and could not be accepted by the local Muslim community, an example that occurred in North Barito Regency, as expressed by the FKUB Chairman AG as well as the head of North Barito Regency MUI as follows:

"As long as I am not in Barito Utara I find conflicts between religious

40. Another opinion says that da'i is a person who conducts da'wah either orally or in written or action done individually or in group or in form of organization or institution. Moh. Ali Aziz, *Ilmu Dakwah*, Jakarta: Prenada Media, 2004, p. 75.

¹⁵⁷Mad'u is a person or group who studies about religion from da'i, or objects from Islamic transformation teaching regardless their gender, distance, age and religions. Wahidin Saputra, *Pengantar Ilmu Dakwah*, Jakarta: PT RajaGrafindo Persada, 2011, p. 56

communities, there are precisely the end of this often occurring especially in Murateweh tensions in the Islamic community itself since the inclusion of people who had a strong understanding that often blamed the beliefs of the local community especially on certain amaliah./ritual there are even attempts to take over / control the mosque they occupy".¹⁵⁸

Another case occurred in the South Barito regency, namely the presence of groups who claimed to be Gafatar (*Gerakan Fajar Nusantara*) from the Java region and had been declared heretical by the MUI. Their presence got rejection and made restlessness in the community.¹⁵⁹

In the sub-districts in Lahei and in the Jingah village there was Sufism which was considered to be somewhat deviant, teaching that prayer did not have to be physical, but it could be inner, so that the mosques and tunnels in the Muslim community that follow the teachings seemed lonely from congregational prayer activities.¹⁶⁰

¹⁵⁸ Interviewed with Bapak. Achmad (Head of MUI of North Barito Regency as well as FKUB and ex Head of PCNU) on July 12, 2018.

¹⁵⁹ Information taken from therepresentative of South Barito

¹⁶⁰ Information taken from Bapak. Achmad Gazali

Another challenge faced in carrying out da'wah was the feeling of displeasure from the Muslim community towards da'i who came from outside, cases occurred in Montallat Subdistrict, Murung Raya Regency, as revealed by the Head of KUA Montallat:

"In this area the Muslim community actually has a strong belief in Islam, but religious knowledge is still lacking and is not aware of it, the dakwah activities that are routine here do not exist, even though they have been brought in from outside, these activities have not lasted long. , because they assume that people who come from outside should not be smarter than them and prefer to ask the Head of KUA if they need help with religious problems'.¹⁶¹

From several cases above, it is illustrated that between da'i and mad'u did not try to understand each other. Da'i, with his spirit of preaching, prioritized the contents of Islamic teachings without trying first to study the characteristics and culture of the people who are the target of his preaching. The preaching material presented was not accompanied by the right methods and approaches that made the purpose of da'wa not achieved,

¹⁶¹ Interviewed with The head of KUA (Religious affairs office) Montallat, on August 3, 2018.

or at least not optimal. The existence of prejudice from the community towards outsiders who came also became an obstacle to the creation of a good relationship between da'i and mad'u. A good relationship between da'i and mad'u required openness and trust. Before the mission should take place the first thing to do is to build openness and trust.

From several interviews with the Head of KUA (Religious affairs office) in various sub-districts, it was known that rural communities had been affected by the progress of development and technology with the acquisition of free promiscuity from adolescents and even drugs. Technological progress is a challenge for proselytizing activists. on the one hand it can be used as a medium that is very helpful in the efficiency of carrying out da'wa, but if it cannot be used and communicated wisely it will be detrimental to the community and influence the activities and effects of da'wah. The fact that da'is had not utilized information technology in preaching, on the grounds of the existing costs and human resources. Da'wa was only done in the traditional way.

The approaches and methods that took place in these three districts were generally carried out directly / verbally

by delivering religious lectures, not yet developing a group discussion or discussion method with a personal approach. Although the approach to da'wa through education already exists, it was not evenly distributed and more concentrated in the capital of the district and sub-district, it had not yet touched villages that were difficult to reach. The material presented was also relatively very normative regarding to the aqedah, sharia and morals, has not touched many social problems based on the condition of natural resources (Natural Resources) and HR (Human Resources) and local culture, so the impact of da'wa has not been seen to significantly change mindset, lifestyle and quality of life of the local community.

From external factors namely the existence of Christianization activities . In this area there had also been Christianisation efforts that make people uncomfortable, both from Muslims and from residents of Hindu kaharingan religion, according to HS information from the head of KUA GunungPurei sub-district that missionary activity was quite intense even using helicopters from the United States, so the most worship place in this sub-district was the church. Promising missionaries financed all social and reli-

gious activities carried out by the community provided that before the event began to pray according to their beliefs.

Another fact was that although the majority Muslim community, in certain areas politically / governmentally was controlled by non-Muslims. This had an impact on policies and budgets that were not considered significant enough for the development of good da'wa. As a result, da'wah ran slowly and more initiatives from the community itself, while assistance from the government tended to be symbolic, such as assistance in the commemoration of Islamic holidays and other ceremonial events. Religious organizations that were under the responsibility of the Ministry of Religion were promoted based on political interests not based on professionalism.

D. STRATEGIC STEPS DONE

In order to achieve the success of Islamic da'wa maximally, various efforts and endeavors are needed, including the right propaganda strategy¹⁶², so preaching on the target.

¹⁶²Islamic da'wah strategy is da'wah activity which is rationally planned to achieve various Islamic objectives touching all dimensions of life. Acep Aripudin, *Dakwah Antarbudaya*, Bandung : PT remajaRosdakarya, 2012.

The da'wa strategy seen from the da'wah approach is divided into two, namely the strategy of cultural da'wa and structural da'wa. Cultural propaganda is one way that is believed to be able to bridge religious tension with the cultural doctrine that exists in society. The approach is expected to bring about tolerance, appreciation and equality in terms of language, religion, ethnicity, culture and others.¹⁶³ Hussein Umar says that cultural propaganda is more a reflection both in terms of understanding, approach and methodology about the field of da'wah. Therefore, the way taken is to accommodate more local culture, as well as more integrated with existing social conditions.¹⁶⁴ However, it needs to be underlined that it accommodates local culture without the purpose of da'wa and the teachings of Islam.

Some of da'wa activists have done what so called as cultural da'wa. They have lived blendedly among the community regardless the different of tribes, religions, language and culture. They have tried to understand the local people and done da'wa through personal

¹⁶³ Kutbuddin Aibak, *Strategi Dakwah Multikultur dalam Konteks Indonesia*, Jurnal Mawa'izh, vol. 1. No.2, Desember 2016, h. 217

¹⁶⁴ Abdul Basith, *Filsafat Dakwah*. Jakarta, PT. Raja Grafindo Persada, 2013 h. 165.

and persuasive approaches and focused da'wa more on action than orally.

The development of Da'wa structurally¹⁶⁵ in these three districts was mostly from the path of educational institutions and religious organizations. Educational institutions have had roles in religious development through formal education, both those managed by NU and Muhammadiyah. Islamic organizations that are enough to color the development of da'wah in this area are NU and Muhammadiyah, the relations between the two organizations has been very well established, support each other and respect differences, so that horizontal conflicts do not occur. Organizations under the responsibility of the Ministry of Religion that have had a lot of roles are LPTQ, where this institution has been especially serious in addressing the development of young people who are expected to develop their regions, such as providing scholarships to various Universities (including PTIQ Jakarta) as well as training related to Al -Quran. Other organizations are the MUI, the

¹⁶⁵ According Kontowijoyo, structural strategy if da'wah uses technical structures such as bureaucracy, state institutions, parties / mass organizations and all efforts that lead to political decision making. Kontowijoyo, *Menjadikan Dua Strategi Saling Komplementer*. Dalam Arief Affandi (Peny.), *Islam Demokrasi Atas Bawah*, Yogyakarta, Pustaka Pelajar, 1996, h., 21.

PHBI which handles the Commemoration of Islamic Holidays, but their role is deemed not optimal and needs improvement in the future.

The government also has a role in maintaining a conducive atmosphere among religious communities, both fellow Muslims and non-Muslims, this is seen by the presence of the FKUB (Religious Community Communication Forum), in which the board consists of religious leaders and from the government. FKUB often conducts discussions and goes directly to the field if there is tension or conflict in a community with a religious background. How much the government's role in the development of da'wa is influenced by how much attention and policy of the local government, given the government's task is not only to maintain order and security in the community, but is obliged to educate the life of the nation, including through da'wa activities to improve the religious quality of society. Therefore, various parties who are responsible for the development of da'wa are expected to be more active in establishing communication and negotiating with the local government in order to further increase their alignments towards Muslims both in terms of policies and budgets.

Sheikh M. Abu al-Fath al-Bayanuni emphasizes the importance of the method of da'wah to be taken into account: da'wah is awake from irregularities; clarify the mission and mission of the mission; for the balance and continuity of da'wa itself.¹⁶⁶ Today, da'i cannot rely solely on traditional methods because the community has been confronted in the era of information technology which must be used for broadcasting propaganda more effectively and efficiently. For this reason it is necessary to have awareness and willingness from all parties involved and responsible for the continuation of Islamic da'wa.

E. CONCLUSIONS AND RECOMMENDATIONS

1. Conclusions

From the explanation above, it can be concluded:

- a. Although in general da'wah worked well, there were potential conflicts that were of a religious background both Muslims and non-Muslims, if not watched out and taken preventive actions could cause problems in the future.

- b. The development of technology, changes in lifestyle, the mixing of beliefs in religious rituals which were not matched by the delivery of da'wah not based on the conditions of madu and the present method has had an impact on the poor quality of Muslim societies even some feel indifferent to their Islamic qualities.
- c. The existence of political domination from minorities and weak government support for da'wah activities made the development of da'wah slow and tended to be symbolic.

2. Recommendations

- a. Da'i as the main spear of da'wah activities needs to be improved the quality of his/her human resources both scientifically and skillfully. The da'is are now also required to master technology so that They need to be facilitated by the Ministry of Religion and the local government, both morally and materially. In addition, it is necessary to raise awareness for the community to be able to open minded and do not prejudice against da'is who come from outside.
- b. To get maximum results in da'wah, a more massive and integrated approach to cultural and structural prop-

¹⁶⁶Slamet Ibrahim, *Prinsip-Prinsip Metodologi Dakwah*, Surabaya: Usaha Nasional, 1994. h. 202

aganda is needed from all parties involved and responsible in it.

- c. It is needed to improve the quality of relations and cooperation from various parties related to the development of da'wah with the local government even from different religious backgrounds

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